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M 2180

Sunday, November 19, 1972
Barn Lunch

Monday, November 20, 1972
Barn, Group II

SUNDAY LUNCH

MR. NYLAND: So, like it or not, I will have to say certain things. It's the same with you: like it or not, certain things have to be said. If they're not said, you may not know of the existence or you will have to depend on your own experience until you meet them - certain experiences that I think each person should go through. When you will go through that kind of experience I have in mind depends on circumstances, not very much on your age. It depends on what you have experienced so far and what you have eaten so far. And if, together with that, there is still this wish of wanting to grow up, you will find certain conditions difficult; but I hope that you will have the strength to continue with it so that when once you get through the 'Sturm und Drang' - which is a certain period of gestation within a person - that then it might be a little clearer sailing and not as much stormy weather. It has, particularly, application regarding Work on oneself because gradually a person starts to realize what is really involved. You cannot see it in the beginning because it is new and you are the way you are. It does require a gradually opening on the part of yourself to allow certain things to come in which you then wish to digest. And sometimes that what you have to eat is not palatable enough and you may in the beginning

simply say, "I don't want that kind of a dish."

There are requirements for a person living on this Earth which are necessary to be seen and also to be fought against. That is the bondage and it is true for every one of us. I talk every once in a while about so-called absolute facts. I say birth is one, death is one. The other day I added to it the fact of being alive on this Earth. A fourth one is the absolute bondage which exists between the Earth and ourselves and to find out what kind of bondage is really there for each person, dependent on the way he is, his personality and his inner life in embryo, sometimes with a great desire to be free from his outer life or his manifestations, sometimes not as strong because his outer life simply covers it up. But there will be a certain period through which you must go and you must not be afraid. It is based first on the shame of that what you are; a realization how small you are and how incompetent. And the acceptance of that - and we put it sometimes on the basis of--we are mechanical creatures - the more you can accept that for yourself, the more you will realize that there are certain things you can expect and other things you cannot expect as yet.

Now if that what you wish to expect and hope for is really worthwhile, it becomes a question of your inner life. And then you have to feed that - and much more than you do. But in the beginning, the necessity is first the realization between your mind and your body. And that that what sometimes bothers you and the many thoughts you might have and the feelings which cannot be dissolved or solved as problems - all of that has to be understood, that first the emphasis has to be of remaining active with your body, not excessively, so as to establish between your mind and your body a relationship. That helps a personality because then the balance of himself in the beginning of his being is more than halfway and to that can be added

then a wish for further development.

So don't despair. It is possible to go through it because it will not be given to you when you cannot take it. Don't have an idea that certain things are too much for you and would be better if you didn't have it in the measure in which you get it. You are receiving, each time, that what you can carry. But you must be honest and you must be as simple as you can be about it and not carry with you prejudices of the future, of expectations which--to which you are as yet not entitled. What will help in all of this and gradually, I hope, will lead to more understanding, is constantly certain changes which must take place so that you have, because of that, a reminder.

We will gradually change certain things that we have been doing for a certain length of time, making it a little different. And every once in a while I will mention such instances which will become apparent when you keep your eyes open and also when you are willing to listen. It is many times a question of first to listen before you make up your mind. Don't have any preconceived notions of how it ought to be, because one does not know in what direction the development of one's own inner life can go. And if you want to describe conditions as you would wish it, even if it is in accordance with what you understand as the rules of Heaven, they may not apply to the difficulties which still remain on this Earth and the difficulties which are with you as far as your body is concerned. That is why I say: Engage the body so that then there is a certain predominance within your being, in the direction of Work ultimately, but in the beginning simply the application of your ordinary life to ordinary conditions, trying to solve the problems which exist.

We will change movements a little bit. We will have two groups on Sunday because the applicants are a little bit too many. And we have to

make certain shifts so we will have one group at five till six and another group from six to seven. They are equal, you might say, in value as Group I. They will be taught by Jean and Arlene and each one of them will take the responsibility for one group. We will have to make arrangements as far as music or playing is concerned. Thursday will also remain in charge of the two of them. But I have asked them to gradually change the Saturday. I would like new blood to appear there.

And we have now arranged with Victor to take over the responsibility of the Saturday group which will in the beginning be primarily for the ordinary obligatories to which we will add gradually certain things. But I believe that with this rearrangement we will have a little bit more possibility of making certain changes in connection with a growth of Work and understanding by means of movements. It will take a little while before these arrangements can be made more efficient, but it is simply in order to give enough attention to this, together with an influx of new material and ideas which we can now obtain, that there will be the possibility of enlarging your own viewpoint with that what you then need as a foundation, gradually to place for yourself the movements where they belong so that they can then be of more advantage to you.

We are reorganizing also a little bit more the projects which we have to do over weekends and we talk about that now on Friday. And I would like to remind you that, on that Friday, it is necessary to have only those who will take a responsibility. It may not be that they will take it that weekend - the following weekend - but the group as such must be much smaller than was last Friday. And because of that, I simply talked in generalities about the aim, of the reason why we should have projects. There has to be much more growing together of an understanding why we want to do this and

forget about our own personality a little bit. And our vanities should be pushed in the background. The same applies to the women. It is necessary more and more to meet and to listen to whatever other suggestions there may be on the part of those who honestly start to feel that what is needed and what is still lacking. It is difficult, I think, for women to do that. But I think also that there are indications of gradually joining in certain projects because a great deal is gained by the possibility of working together. And you do not know it until you honestly try and get rid of a lot of your own nonsense within yourself and want, at least for a little while, at certain times, to devote your energy to a general aim and not only your own.

There are different things that will happen and that will have to be changed. I just want to mention one: We might close the bakery. I do not know if I want to continue with it. JoAnne doesn't really want it the way it is now and has other plans or plans of a certain kind which of course I respect. I have to think about it, like I will have to think about many different things that we have been doing (and) perhaps could be changed and should be changed. But all of that will come in general because we are in a new period. And I will hope to be present to a great deal of it - you might say, behind the scenes, not always apparent. But the thoughts which I will have and gradually try to place in certain relationship to each other - in regard to the validity of such thoughts, I think that gradually you will feel them and you will notice that there is a certain atmosphere that can be and should be created, of unity of purpose. And it will depend on yourself, what you wish.

All the time you must remember: What is it you wish to do? For what? For yourself? For the future? For your own development? For your growth?

For that what you can believe in? Having in mind now this fourth absolute value of seeing your bondage and taking upon yourself the wish that somehow, some day, in some way or other, you will uncover what are the different strings that now hold you and should be loosened; that the--the knots which are there have to be, I call it unravelled - that is, the patience that is necessary to take them apart so that you then can become free; and that sometimes you meet a Gordian Knot for which a sword is necessary to cut it - all of that is your life and your aim. I hope you see it every once in a while so that you don't have to forget.

Tomorrow evening we'll have a meeting. It will be here, probably, because we cannot sit as yet upstairs, although I do hope that we can make gradually the arrangements that also for eating we can be upstairs and accommodate you a little better, because, after all, this is very much like many meek sheep go in a small stable. And it is not right. And if we can arrange certain things which at the present time are not right, we have to do it and work towards a solution of them.

It will be a meeting tomorrow - Monday - unusual as a day but not unusual as far as substance is concerned. There are accumulations of questions which you will have, things which still have to be said again and again, in a certain way, maybe, but linking them up with your thoughts and your attempts for Work and your understanding or sometimes not entirely understanding, but to the point of "I have the difficulty in overcoming such and such a tendency within me." I hope at such meetings that you can be honest about it; that you don't have the shame which prevents you; that you can understand that each person has his own difficulty, that you are not unusual in that respect; and that each time there is seriousness, you will see and look for the possibility of simplifying it; and that ultimately you must understand that the

only solution to find your own bondage, is your honesty towards yourself and your honesty of purpose. We will talk about that maybe tomorrow, dependent on your questions or questioning attitude. And I hope it will be profitable. I've said we have meetings of that kind every once in a while, without any particular assignment than only to let you know in advance, sufficient time ahead, of when perhaps it might be a good time.

I have not decided as yet about Saturday. I cannot. I'm still dependent on that what is me and what I hope I can do, not wishing to do too much, but at the same time do enough to keep things going. I must realize such limitations, although you must know that there are no limitations for my wish. I want to remain fair and right. I want to remain also honest regarding everything that we try to do and every person who is also honestly striving for his own good to find his place, and mostly, or rather, not only the place in the group, but the place where he belongs in relation towards his own God within his inner life and his wish to try to find it and thus to become free from the bondage of Earth.

So, I wish you a good afternoon. Things are going fine, I think. Keep a spirit of that wish. Try to remember, because it is so apt to run down. You have to be fed. When it is from the outside, we happen to talk, you understand it. When I'm not there, you must remember. But the feeding must come from you, with that wish for growth and that wish for freedom. That will sustain you. And when you are a little weak, maybe someone else can help. Be open to each other. Be normal. Don't be too somber. But be serious whenever that may be necessary.

I hope you have a good afternoon. I'll see, I hope, most of you tomorrow evening.

So, Victor, we will play a little bit.

Before we play, will you drink to Gurdjieff? Will you drink to your inner life? Will you drink to your wish not to forget? Do you drink and, if you wish, to your own growth to become a man as you understand it?

To all of us.

MONDAY EVENING

MR. NYLAND: So, one very fortunate and happy thing: Lynne and Robert had a little boy. As far as I remember, seven minutes past five. It still gets in under the Scorpio line. (Laughter)

Also a little different remark: Dr. Rieger had an operation today. I have not been able to find out how it went because I couldn't phone; but by tomorrow I think we will try to find out.

We will use these kind of meetings for small things that we want to talk about of a general nature and all the time trying to bring it back to the fundamentals of Work and the necessity of paying attention to that part of one's life. We will made some changes; still, we continue with that. I feel more and more that I can get back to certain things, activities in general, with the Barn which--for which I'm sorry that I have had to neglect it for several months, but things are looking up. And the better I feel, the more it will be possible to make contact again. I believe it is necessary and these kind of meetings are simply one of the symptoms of that. I hope we can have several of them; as I said before, not necessarily on certain set dates but, you might call it, at my convenience - in any event, when it seems necessary that we should meet, because we have to be reminded.

You know, you forget. Logically, you forget, because impressions you get when you walk on this Earth, influence of this Earth, all kind of things

that come in on you as impressions in general, carried by forms of communication or by people with whom you have dealings, the reminiscenses of yourself, associations of your life in an unconscious state, always will come to the foreground. It's not that you have to fight them. You have to make room for them. But the room that you arrange should be a minimum. The emphasis should not be primarily on that. It will be required in one's life to have a great emphasis on unconscious conditions, including yourself. And the slow process of gradually letting penetrate that what is, from our standpoint, more important, is by nature very slow. By Great Nature, it can be condensed and be intensified. It is dependent on a wish to want to remember to see what is here, to see oneself and to become acquainted, to see the Barn as a means. And for that reason, I say many times that if you cannot see this kind of activity that we are engaged in and what we talk about, if you cannot see it as something that is worthwhile for you, you must be quite honest about it.

It is obvious, of course, that in trying to make these kind of attempts, we do make mistakes, because it is new, it is something that we cannot imitate, at least we have not a direct experience with anything of this kind. We can read about it and undoubtedly such attempts have existed in the past and perhaps even can exist at the present, without our knowledge probably. And all we have is the pragmatism of this and the theory of the past. And so remember that that what is the most important item in this kind of experience is always yourself and the way you are, the way you wish to be and the way you can see yourself and become aware of the conditions surrounding you and the conditions in which you yourself happen to live.

It is not so difficult to introduce Work into one's ordinary life. You make it more difficult by keeping on thinking about it and trying to

say, "Now is this on the right road?" or "Does this mean I have an 'I'?" or "Is it something now that I'm doing in the right way?" All such things really belong to a description of oneself, judging about your experiences. And that of course is just ordinary thought. It is useful and you have to do it because otherwise you will never be able to find out what you are, because the machinery for an awareness in recording is not as yet sufficiently complete and it does not belong to this Earth. And wishing to create it, we have difficulty in finding out how can an 'I' really develop and how can that kind of machinery on a higher plane really be fed and how can it continue to live and function. That is a long process.

It's a long process to pray for Heaven to come on Earth. Even if Heaven is there, it is a long process to assimilate it. And it is still a longer process to Work as if Heaven is within you. And for that you need the kind of patience and also to be reminded. And at the same time, you are dependent on other people who can help you to remind you so that you can then remember your own aim. And for that I say that this kind of group has to look very well within themselves to see who belongs or what attempts are made and to acknowledge them.

As you know, I've asked Peter to be a director of admissions. I want him to look at all attendance lists at the present time and go over them to see who really does belong. What is it what I mean when I say that? What is the judgment that determines that a person belongs? His attitude should be, towards Work, that he wishes to find out; that he is sincere about his own life; and that he has a feeling that the Barn can help him and that the different people can remind him. That is really all that's required - the discovery within oneself of something that's of a higher nature and is buried, and that should come more to the foreground so that then it can be accentuated, and that the point of gravity should be more and more placed

within oneself in the possibility of a development of one's spiritual life. And when that requirement is met, various attitudes are determined. And it is from that standpoint that I would like to know who is really willing to submit to that kind of criticism of himself, to find out do they belong, because they are in that sense desirous of wanting to find out what is life within and how can they start to develop it. So it is not an examination that you go through. It is something that such and such a person, in his behavior, in his ordinary behavior, in the way he is, quite unconsciously, sees already that many things he is doing is not right and are not right and that he should start to make attempts to fight, to really take on a Martian attitude - ready to fight, prepared, like on Mars, to be, as Orage used to say, hot under the collar. That is to have a state in which one wishes honestly to find out what is what about oneself and utilizing then the Barn for that purpose.

The other way to look at it is for those who have been here for some time to ask themselves quite seriously: What has the Barn meant? What has it given? Am I, because of association with ideas of Gurdjieff, become a different person? And particularly that applies to those who are engaged in certain activities which of course, as activities on a commercial basis, can be judged by the amount of independence they have reached and whatever they may have obtained as an increased value in their own dexterities. That, I think, is quite important because a resultant of that kind of decision that you do belong and believe that the Barn has had a value, necessitates the maintenance. And that is expressed in terms of money, because how can you else maintain it if we want to continue with projects which do require money and the various things that have to be done in order even to provide opportunities for Work? And when there is a resentment for

such payments of a tithe which belongs to this kind of a church, you are on the verge of not wishing to pay anything if you only could overcome your shame. There should not be any shame. There should be a desire that you wish to help for your own sake, because you are grateful.

No one can give you this particular sense that you ought to be grateful when you are not. It is up to you with your conscience to find out if actually that what you have received was worthwhile enough. And if it has outlived its usefulness, I've said many times, you must get out. But if you stay, then you are under an obligation to consider your conscience and to have towards these different little bits of rules which are set up simply, you might say, for conveniency, in order to be able to organize certain things that remain important and we wish to continue with.

It is a problem you will have to face in the future because I will not be always here to remind you. And you have to find a substitute within yourself with your wish that you say "yes" and keep on saying that until--until it is affirmed within you and has become part of your life. It does not mean that you have to spend all your time here. But you have to be affected, you have to be touched. Something in you must say definitely "yes" to the wish to develop your inner life. And if there is still a little bit of a hesitancy, that perhaps you can find it in Sufi or in some other kind of a dogma, doctrine or philosophy, all of that is to the good when you have interest. But come to a clear conclusion that either you wish to find out what it is to walk on the road of Objectivity or towards Objectivity and that by means of that you can overcome the various influences of your subjective nature, that then you can make up your mind and wish with your heart to continue - but then you are obliged. You see, you have that responsibility then.

You can say it's unfortunate to have heard about Gurdjieff because Gurdjieff disturbs you. When it is taken as an application of yourself, you are disturbed. You are, as it were, wakened up out of your sleep. And it's not always very happy, because realization of what one is, is many times so different from what you wish it to be or even what you assure yourself. And you keep on whistling in the dark but you are quite definitely in fear. And to overcome that particular period - I spoke about it yesterday - each person will come to a conclusion that is either "yes" or "no" and to say that to one's inner life, "Yes, it is my inner life that is important." Then, from then on, your interests can be whatever you wish. But I'm quite certain that you must come to a conclusion regarding Gurdjieff, because is that the road? Is that actually the only way? Is that, as a way out of subjective existences, the only possibility? To negate it or to understand it and then being able to leave it alone and have enough energy left over for the possibility of development of potentiality - of which you then become aware when the accent of your life is placed more and more on the inner spirit and your wish for inner development - it becomes then an unfolding, a growing out of, a gradually coming to a blossom and a flower and fruit. And that is what we talk about, because about that you have to be reminded.

You have to know that when you are Working and you make attempts - I do know you do, you make attempts - that you get lost many times in your own philosophy, many times in your own criticism of what you do as an effort. And I say it is losing yourself in the thought about it, instead of coming back to the simplicity of a body walking and not thinking about your walking and not thinking about the 'I' having to be there, than only the attempt you do make in the beginning, that you wish that something could exist which

could function objectively. But that then the emphasis is not on your thought about the walk. The emphasis is on your body being. And when that becomes clear, that you really could walk without a thought, that then the body itself is in an activity which then something else in you could become aware of, and to leave that awareness alone and don't try to define it further. And don't try to determine if it is right or not. You just continue with your body as it is and not have any particular thought. No feeling, but just being, because the emphasis of 'I' is on the level of your being. It is not on the level of your intellect. It is not on the level of your personality. It is an entirely different concept; that is, this 'I' is subject to different kind of rules. And when you think about them, you drag that what is the concept of 'I' down to your level. And it is wrong.

Only when this what you wish to come--become part of you, that you wish to be with you, it can enter, as I said a little while ago, as Heaven coming to Earth. But that Heaven then has its own ability to stay as Heaven and is not affected by your thoughts. When you keep constantly regarding that kind of a concept in awe, because you have no means of determining it, than only -- or describing -- than only stating a fact that it could be there, hoping it is from Heaven, that it comes as a substance helping to save you, like a messenger. But such messenger, when it becomes personalized for oneself in one's own life, is 'I'. And it is that kind of awareness that has to be registered somewhere as a result of a previous thought or feeling, wishing then this body to acknowledge the fact of its being, usually the being related to its aliveness. And the fact that it walks indicates it is alive. And seeing that, as it were - that is, one becomes aware of that kind of a fact - you have no particular reason to think about it or even to question it.

You just try, as I say, to be. And that is the solution.

How can one reach that kind of being? You see, what is being for oneself? It is a combination of the three centers to the extent that you are capable of having them, as it were, join or be in unison or having a similar aim - without becoming fused, because they are not as yet adapted enough and moreover they are not fully enough developed. So it is only a joining in which they still remain with their own properties. At the same time, their common aim is a little bit sharper defined, because those three centers are in search of your being. And the closer you now come to that kind of intensity of a wish for the combination of that what is ordinary life, but to exclude from your ordinary life the extraneous--extraneous thoughts which have no particular meaning in this kind of a--you might call it a project that you have taken on for yourself, you have more chance of a certain kind of equilibrium between the three centers as a result of an aim all three must have. That aim is, I say, in search of a being of oneself. And in ofder to produce that - that is, how to go about it - is to utilize what you already have in your ordinary life as a mind which now wants to say: I have an aim to get to my being, or that level of my being. And the utilization of your body for that purpose, you might say joining in a cooperative effort with the mind by walking, wishing then the mind to tell the body to walk, and in that way reaching already a certain more than half possibility of partly fusion and partly just joining.

Is that it, Bill? (Bill: Yes.) (Turning of cassette)

All right? (Bill: Yes.)

But you see, these two centers, having already an aim - that is, looking for that - have with that a wish, otherwise they would not be looking for what is your being. And it is that wish that is inherent, sometimes

we call it like a sub-center. That wish in the mind and that wish in the body, they join. They become part of each other because they are homogeneous. They are of the same kind. And they then, being more than fifty percent, they wake up the wish, the real wish, within an emotional center. And that is why I say there is a partly joining and a part fusing. And it is this fusion that gives the realization of a being, because that is where the totality of a man - becoming one as closely as he can in an unconscious state - has a chance that, after some time becoming familiar with his being as it is and acknowledging it, (it) will go over gradually into the process of awareness or finding Heaven within himself.

I talk about this a little bit because it has come up during this week in certain cassettes. And I'm--I have said before that I would like to see what kind of questions there are so that on a meeting or an evening like this, that we can talk about it because it might be useful for many who are honestly striving to find out what is what, to bring it back to this kind of simplicity.

The level of your being has an enormous effect. It has--it is a factor which you must consider, because the being is the expression of that what you are, as manifestation, represent of your personality. And realizing that kind of a level as a being in totality, that then the level of such a being is determined by that what causes the being to exist. Then one has in one's hands the possibility of raising the level of one's being by making it less and less superficial and more and more essential; that is, lifting the being up by its own, as it were, by the introduction of that what comes from oneself, from any of the three centers, in which you then, because you are serious, try to select that what you believe beli--belongs to Heaven, which is for you more essential and has much more value than ordinary life

even has. And you try to get away then from the superficiality and thereby you will increase the distance between the level of your being and this Earth.

You have to be so careful that you don't allow what I now call that level to touch the Earth. The Earth will attract it because you are that kind of a person on Earth and you're subject to that kind of a law. The fight is: How can I keep my level sufficiently high that I myself need not accuse myself of waste of energy? Because a level of one's being is determined by the efficiency of the use of your energy. The more it is squandered, the lower the level of your being will be. And I'm talking now just ordinary life. I'm talking about oneness as much as possible which is part only--I call it homogeneous when it is based on the little wish and partly heterogeneous because it is just based on a partnership, of a joining. But it is not, of course, complete, and we know that; but the level of one's being is not high enough and our striving is to bring it up higher.

Sometimes the level of one's being should be above your head. It should be indicated as if you want it as a protection of that what you are as a human being. One is looking sometimes for that kind of an aim above one towards which you then can strive. And it is like an imaginary level which you haven't reached yet. But imagination, that you wish it and that you assume that it could exist if you really wished more sincerely, will determine the expenditure of your energy in your daily life.

But you see, I'm now talking again and perhaps it is not right. Perhaps you do have questions. Only this kind of introduction must make you realize the kind of questions that you should ask, if you are capable. If it is difficult, then stammer and say things that have this kind of an essential quality because the group as a whole also has a level. And we

don't want to lower it because you--it will not be profitable to you if it's just an ordinary exchange of a little bit of--I call it sometimes nonsense, from the standpoint of Objectivity. It is so useless because it is a waste. And waste is for the devil. But the correct utilization of your energy belongs to God.

If you have questions, we can talk.

Nicole Chabert: Mr. Nyland.

MR. NYLAND: Yah, but you must speak loud and also you ought to give your name.

Nicole: Nicole.

MR. NYLAND: Nicole? Yes.

Nicole: I think you probably answered my question, but I would like to try--

MR. NYLAND: You have to be a little louder, I think. I can hear a little bit of it.

Nicole: I would like to try to formulate my question although I fail and you probably answered it. I have a wish to expand emotionally. And in the past year or two, I have tried to deepen my feelings in my relations with people and in my ordinary activities. But I wish for an emotion which I have experienced a few times. And I have had several experiences which have given me--

MR. NYLAND: How does one get emotions for oneself? Supposing you make a statement that you really are a little bit too cold or perhaps even too calculating or that the reasons why you do certain things is like a little mental question or reasoning. How can one introduce emotions? In very small things first, Nicole, in a way in which that what is one's personality is still possible to be handled. It is not when it is engaged in a variety

of things which already take one up so completely that there is no chance even for any kind of control. Although the indication sometimes, in flying off the handle and being angry or being overjoyed, is sometimes very lovely to see how in that way one can be almost one or joining together in all three centers. But there is no control with that.

If I wish to become really emotionally involved, I start of course with my feeling. But I must then use that feeling for a certain purpose of expressing that what I am and I must mean it. So when I think that I ought to, it is not the right way as yet. I have to have an experience within myself that makes such an expression of an emotional kind logical, as coming from an aliveness in oneself without the aid of any kind of a mind to tell me that I ought to express it. And as long as I remain on the level of that kind of intellect of telling me what I ought to be, I will never be it. But I can when I become more open to what takes place; when I let penetrate that what is around me which can affect me; when there are certain things which are quite beautiful or also have a capacity of hitting one. Sometimes art or certain things you happen to see or remember or read about, they have sometimes a quality which is so strong that, as we say, it hits you between the eyes.

Nicole: Yes, Mr. Nyland.

MR. NYLAND: Huh?

Nicole: Yes, I understand what you are saying.

MR. NYLAND: You see, and one must follow that because when one is hit like that, you are under obligation to give thanks to having received it. The simplest way of simply going ahead with that what is as a form of energy given, is simply affection, a consideration of conditions in which you live and what you are and the different people you happen to be around with at

that time. And it may not always be people. It may be, as I've said many times, plants and animals. But you have to be quite honest in the expression which is then from your heart and not from your mind.

And this is the way one learns, because first, making the dexterity for one's solar plexus to go out a little bit more and not just feed one's own body, which it does at the present time because the solar plexus, being made up of a variety of such nerve nodes and over the whole body, belong to me and I don't want this feeling really to go out unless I don't lose anything. But when I once know that that kind of a feeling can be changed into something I call an emotion and then is fed from another source - not me - the emphasis on my wish to express it is an entirely different one because then I really feel my life bubbling over within me - and it is not mine, I want to give it. That is the state. And one gets into such states by eliminating, as much as one can, the thought about it but by just, as I said, being. And even trying to wish by oneself or imagining that level of being which is higher than I am, in that kind of meditation, you might say, considering the possibility of having an exchange with that what is higher, one starts with oneself to formulate certain words in a certain way with an expression of one's feeling in it and giving that, you might say, to the world. It is not always received and one does not do it always when others are around. But one needs practice to do it. One has to be, for that, by oneself; and the imaginary conversations are exactly that. One starts to talk in a certain way with that what is higher and you have towards it the proper attitude, when you wish to reach it. And it is then a matter of application in daily life.

Show at times your affection, but in such a pure way that you don't wish anything to be returned to you. It is a question only of existing and

wanting to give that what is alive, almost not caring who gets it because it is a condition of oneself. It is not a condition which is extracted from one by an association in your mind. In that way, life can become very simple. And you will see that gradually a person will change, in his attitude, with his voice, with the way he looks, the way he considers, the way he then will have control of knowing what to say and how to say it and not be compelled by that what the mind would dictate to him.

You understand what I mean? Did you say anything?

Nicole: Yes.

MR. NYLAND: All right.

Charlotte Lee: Mr. Nyland.

MR. NYLAND: Yah.

Charlotte: This is Charlotte Lee.

MR. NYLAND: Yes.

Charlotte: It seems that in reviewing the questions that I've had about Work, I've come to two questions. In this past week, I came to realize that basically it's one question that I've had. And one way of expressing it is the conflict between life and form, in being bogged down by observing the form and not recognizing the life. And the other has to do with something you've said to me in the past, about using my body as a laboratory in exercising myself in different circumstances with people, not trying to Work, but exercising my body and seeing what type of flexibility that I can exert upon myself and just to try to be flexible. In this past week, in thinking about this and trying to ponder about this problem with life and form, I came to realize that this particular problem I have in concentrating too much on the form and forgetting about the life. And in this aspect of

exercising my flexibilities purely as a flexibility of my body in relation to other people and how I act, I've come to realize that it's basically the same problem and I can't sort out for myself what is real for me in--in what I'm doing. Like there's the problem of being sincere when I'm dealing with somebody, in which I'm totally asleep and yet I feel that I'm sincere. And yet when I try to exercise my body, in trying to be different for the sake of flexibility, I find that very often I accuse myself of being insincere. Likewise when I'm Working, trying to simply observe my body, I become too concerned with the form of my physical manifestations and I forget about what there is about life in me.

MR. NYLAND: Have you ever tried to have whatever form is used by any kind of manifestation - it may be of the body or the feeling or the mind - to see what is the motivation and actually where it comes from when it is being expressed? Can you see, with other words, through the form to that what is life being expressed in that form?

Charlotte: I think that often I cut myself short and I'm too judgmental of my form.

MR. NYLAND: Yah. It is very difficult because we are so used to look at the form and call it life. And that's why I say that kind of an exercise - and mostly in the beginning when you are by yourself, not when you're engaged with others because you're much too much subject to that what you are seeing or hearing. And your sense organs are not interested in your life. They're interested in the form, only, of the manifestation itself and, again I say, of the body or the feeling or what takes place in it as a mental process. But when you are by yourself and you try to express certain things and then separate, while you express that, over a certain period of such an expression that you feel, as it were, or one becomes aware.

Although it is like a sensing that takes place in the body itself if one is sensitive enough, that that what then, over a certain length of pronouncing a word and holding on to the breath which furnishes that word, that then you become aware of something is proceeding, like a process of flow which takes place and takes on the form of the word. But it is being fed by your wish to have something expressed of your life.

Try that in very small things, when--and, as I say, when you are alone and when you have enough time to study this kind of process of something becoming alive in you and then wishing to express itself. If you try it with your body, you will have some difficulty because we're so used to the manifestations of the body and relating it immediately to life in that kind of a form. But it is still more pure and it is possible to--to really use it in thinking. There are certain thoughts which can stay in your mind without being expressed and there is a possibility of becoming aware of a mental function in your brain, without the formulation of words; or that what takes place as a current of aliveness of the mind itself, without coming to a conclusion in the form of a word or even as a concept. That process, when you are by yourself and can become very quiet and let it go on in your mind, will give you an idea that there is a process going on which has, as an end product, the form and the beginning is the wish for life. Then you can combine the two aspects that you're talking about because the flexibility of the adaptation of oneself all the time must be that life wishes to be expressed in that flexibility and not the form. But when you try it with other people, they will look at the form and you become caught in them and their observation of you, and you lose the possibility of maintaining this kind of a separation. I say it is very difficult for the body because of the sympathetic nerve system being actually such a

part of the physical body. As far as the--the feeling is concerned, it does require a going over from feeling into emotion. And then it can be accomplished by the introduction of that what one cares for which is not one's own and the loss of self-centeredness.

I hope you understand what I mean.

Charlotte: Yes. What I've experienced upon realizing this, Mr. Nyland, is that the only thing I can say when I'm by myself, when--when I'm dealing with this, is that my cup runneth over, and my--I can't stand it.

MR. NYLAND: What? What can't you stand?

Charlotte: It's like the feelings are--are overflowing to the brim and--and I don't know what to do with it.

MR. NYLAND: Well, let them flow.

Charlotte: Neither my body nor my mind can under--can deal with it.

MR. NYLAND: But why should you deal with them? Why don't you let it flow over? Will it do any harm? You will be able to find words in order to--to--to, you might call it even, use it. But even at that, when there is a state of an overflowing of an emotion, there is no particular reason why you should hold it back because it won't do any harm, neither to you (nor) to someone else. It would cause you harm if you keep it, if there is that much energy of a feeling directed in an attempt to become aware. And if you cannot do it that way, engage your body in activity with your mind. The body is always a perfect good neutralizer in that way. Whenever any of the--the feeling or the thinking center is acting up or overactive, your body always can give an equilibrium. You keep on with the body walking or doing or becoming active and, at the same time, you use part of the energy of your mind in order to try to become aware of your body. This is a beautiful solution and an application of Work for such people who become

hysterical.

Think about it, Charlotte, because you can combine the two aspects.

Charlotte: All right. Thank you.

Manoucher Movlai: Mr. Nyland. I have a--really a strong belief, when anything happens around me or anything I go through, has a positive reason. Now, many things has happened of the short time I will see that positive reason for it. How can I see--

MR. NYLAND: Are you now talking in terms of Work, Manoucher?

Manoucher: Mr. Nyland, I find out for myself, most of the--my Work attempts is in the term of happening. When thing happens around me, something takes place; always either there is more energy available for me to use it in order to get definite taste of--of--or definite experience.

MR. NYLAND: Yes, Manoucher, but do you keep on thinking about it? You are, of course, a creature that receives impression from the outside world and of course they affect you and even can produce changes. But the question of Work is always to consider that what one is, for whatever it is, and to accept it as it is. So the processes of the thought or the feeling that goes on in you, simply from the standpoint of Objectivity, do not have any meaning. It still takes place within myself and it becomes of course an expression of my life. But I'm interested in life, not in the thoughts that are produced in myself or the feelings I have or the determination or the defining that what is for me happening or not. I am what I am. I exist. And I wish this 'I' simply to accept myself, that I exist, not how I exist and what I think and what I feel. That's why I say you're--you're not introducing Work. You continue with your feeling to consider yourself. And there is some kind of a judgment or whatever it may be, but it is not

Work, not the way I see it.

Work is objectivity to that what I happen to be on this Earth, regardless of what I am, regardless of how I'm affected or regardless of any of my sense organs affecting me. And the difficulty is exactly to accept that as a form of my life because when I recognize my life only and not the form, then I can become objective.

You think too much about it.

Manoucher: I-- Mr. Nyland, I have to say that thing maybe dissolves my problem. I have certain--certain amount of energy as a--as a flowing through me, and I--I use it for the Work and at that time I am clear about it.

MR. NYLAND: Okay. Then let's only talk about that. Now if you use it for Work and if you are clear about that kind of acceptance so that that what you accept goes together with impartiality, it's right. Any other thing deviates from that and you're back again in ordinary life and unconsciousness. And I tell you how you can find out for yourself that when you are Working.

When you actually Work and you can accept yourself, there can be a possibility that you change yourself in your expression and that you become, as it were, a different kind of a person constantly accepting yourself as you are then, trying to become that flexible, let's say, in changing your voice or in changing your walk or in changing shaking hands with people. There is a certain quantity of material that one calls personality behaving in a certain way and it makes up what we are under our name. And you try, when you honestly Work. As a result of that, there is energy available to say: Now I wish to hold onto this 'I' existing. Since I say I Work, so it must be there. It now--this 'I' wants me to be different, wants me - that is, my personality - and I then behave differently. I stop in the

middle of a sentence. I change my voice from high treble to bass. I start to speak very slowly. At certain other times I talk like hell. Sometimes I, in the midst of that what I am as a personality, I start bending my arm in a very interesting way, nothing having to do with what I'm talking about but I become a different kind of a personality in a different kind of a form. And it is exactly that that you have to see, because you attach much too much value to the form. And that is your difficulty.

I hope you understand what I mean because--

Manoucher: Yes, Mr. Nyland.

MR. NYLAND: --I honestly mean it very well. You have to be different. Then you can show that you have Worked. A person who cannot change, cannot say he has Worked. He is still in the preliminary stages of accepting the way he is. But as soon as becomes part of him, there is energy available (for) the possibility of being a different kind of a person, dependent then on whatever conditions may be around him. And then he has to adapt himself to such conditions because he can be flexible in the manipulation of himself.

Manoucher: Thank you, Mr. Nyland.

MR. NYLAND: Will--will you think about it?

Manoucher: Let me ask one more thing. I understood very clear when--when the re--I get a result of my Work attempt, how--how--what I do with it. Now when I do not have that energy which is flowing through me, I have a thought about Work and--

MR. NYLAND: It's all right, but it doesn't help.

Manoucher: I try to make a Work attempt--

MR. NYLAND: That you--

Manoucher: --but the result is not--is not close to what I know as a 'I'.

MR. NYLAND: Okay. Then you simply say, "I make an attempt but it's not

successful." There is a certain quantity as expressed by that energy, mostly as a wish. There is a certain quantity available for any kind of an attempt. It is subject to that quantity of how long such an attempt can last. Sometimes the energy is used up in a great intensity of an effort. Sometimes it can be spread over a certain length of time and be maintained. But there is a limit to it because we are still very unconscious and we are not as yet open to the flow from above. We are not as yet that kind of a channel. The only time when that channel exists is when one is free from oneself, free from the form in which one actually lives, and let then that what comes from above flow through one without even having a wish for directing it. Then there is a continuous 'perpetuum mobile'. But we're not in that state when we're unconscious and when we're just beginning. It is just something that starts to grow and gradually it could be augmented by that constancy of the wish. But we don't maintain the constancy of the wish.

We are lost time and time again when you see, when you look, when you hear something. Then something starts to deviate within one and you're back again to ordinary life. Then if I say, "I think of Work, I wished I could Work," maybe there is no energy. At such a time you must not Work. You must not make an attempt. You have to continue with your unconscious state because in that a desire for Work again and again will be produced. But when once that quantity is gone, you cannot manufacture it quickly. It's not that I don't want to say that energy for Work cannot be manufactured when one Works in ordinary life. Of course it can. But it takes a very long time before you can keep that machinery going and also feed the unconscious states. So for the time being, when the thought of Work cannot be trans--transferred, cannot be converted into the actuality of a result,

you must not Work. You must wait. You must just do what you can, ordinary walking around. It will come back. And then that wish or the thought can be again translated into an effort.

Manoucher: Thank you.

MR. NYLAND: All right.

George Sharpe: Mr. Nyland.

MR. NYLAND: Yah.

George: It's George Sharpe.

MR. NYLAND: Yes.

George: Mr. Nyland, I would like to have something that is reliable in myself. I Work--

MR. NYLAND: I think it's right, George. I think all of us want to have that kind of solidity. The solidity in the beginning is made up of different forces which are in relation to each other in equilibrium. It is not a substance as yet. The substance is formed by that kind of a process. Gradually from that, you might say, it's like a precipitate that, because of the activity, gradually settles down and becomes solid. But there is a long time that one has to be satisfied with the utilization of forces within oneself and try to make them, in relation to themselves as forces, neutralized by that what is my attitude towards wishing to receive it. I want good and bad to affect me. I have said I walk and I want left and right. But I want myself to be in there, in between, so that I can take whatever there is, from one side or the other. I want my outer life, I want my inner life. I want God and I want that what I call sometimes the devil as represented by my body. I want evolution and involution. But I want to be at a certain point where I start to crystallize out by utilizing that

what is affecting me, both positive and negative, and then that will produce gradually in me solidity. But for the time being, all I can wish is that there is a gyroscope which is steady that I even then can rely on, but it is not as yet material. Your wish for wanting it is right. Keep on wishing it. But for the time being, you will be affected by, as I say, left and right. And that is the process of digesting first.

George: Yes, Mr. Nyland.

MR. NYLAND: You understand?

George: Yes, Mr. Nyland. Thank you.

MR. NYLAND: Good.

Bernard Carneol: Mr. Nyland.

MR. NYLAND: Yah.

Bernard: It's Bernard. May I please have a task that will last over a period of time?

MR. NYLAND: Who is it?

Bernard: Bernard.

MR. NYLAND: What are you doing during the day?

Bernard: I'm trying to work on photographs.

MR. NYLAND: You're New York, aren't you?

Bernard: Yes. I still am. I hope to move up here after the first of January.

MR. NYLAND: Well, what kind of a task do you think would be useful in your ordinary life? You want a task when you can actually attend to it and get some results or do you want a task which reminds you of Work more or less in a flippant way?

Bernard: No. I need something to bring me back to a wish.

MR. NYLAND: Okay. When you get up, what time do you get up?

Bernard: Seven-thirty, eight o'clock.

MR. NYLAND: Good. When you get up in the morning, can you spend half an hour trying to look at your day, how you might try to make it? Sit at the edge of your bed and be quite honest about how your day is going to be spent. Try to come to the realization that you are the manager of your life for that day, under the grace of God; that you are, because you are awake, so-called - that is, that life has been given to you which, let's say, the evening before was partly taken away from you and there, all of a sudden, you find yourself with your eyes open and you can start to function. This is a form of gratitude that you then say, "Here is life force for me. Perhaps I should use it in a certain way, because the fact that I woke up must have a meaning." Then you look at your day of how you think it could be spent, that force of your life. It will be sustained by breathing and by eating, so you will have enough for ordinary life and you won't get too tired too soon. But at the same time, you want to make sure that the way you spend such energy is becoming to a man. That means you have to have an idea of how you ought to be and how perhaps during that day you could reach that kind of ideal state. You can divide it. You can say, "For ten minutes I want to behave like such and such a man; for the rest, I cannot do it because I am too unconscious and have to do too many things and I have to attend to my business and photographs and so forth." But you say, "But when the thought comes to me and I can afford to take off ten or fifteen minutes, then I really want, during that time, to be more ideal in my thoughts and my feelings and, if possible, in my behavior."

Can you do that?

Bernard: Yes. I'll try.

MR. NYLAND: All right.

Bill, you mean--are we at the end?

Bill: Couple more minutes.

MR. NYLAND: Huh?

Bill: Couple more minutes.

MR. NYLAND: (Laughs) Is it sad? We should have a meeting soon again, shouldn't we.

Group: Yes. Yes.

MR. NYLAND: I think it is necessary even if we have two a week, two in a week. You-- (General laughter) We'll see when we can have the next one. Thanksgiving is on Thursday, so we won't have it then, but we'll see. All right? I will let you know.

In the meantime, try to--try to remember the few things we talked about so that you won't forget and tomorrow morning, that you say to yourself: Here I am. What kind of level of my being am I allowed to wake up with?

So, good night. See you next time.

END TAPE

Transcribed: Roselyn Gitt
1st Proof : Mollie Wolfe
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Final Type : " "